

He was a grand fellow; he really loved the Lord. Murray in a way exemplified the extreme position they were taking. He was against premillennialism. I don't think in the rather mean way that I felt some of the others were, or in quite the unintelligent way some of the others were. He was very definitely Calvinist, but he loved the Lord and he was anxious to win people to the Gospel. He was very strict on his own idea of particular things, such as he would never ride a street car on Sunday. Anything like that. Certain special ideas like that. And he was brought up in Scotland and he considered it perfectly o.k. to smoke. He occasionally would drink a little light alcohol. When things began to come out in the open, Murray was sort of the butt of the attack. These folks wanted to defend Murray. They began to talk about Christian liberty a lot, and how it's your right to smoke and drink if you want. We did not have as much evidence on smoking then as we do now, and I'm not at all sure it's a sin to drink light wines or beers. I've never done it myself but I don't think those things are sinful. Of course it is sinful to do what you know will hurt yourself.

My attitude has always been that American Christians as a whole, as least in the northern half of the country, don't do those things. It is a reasonable policy to abstain from it. That has always been my attitude. I've never had much argument about it. But these folks began to put great stress on those things. Now Dr. Machen was anxious to always put his stress on the Gospel. Dr. Machen was influential in forming the Independent Board for Presbyterian Foreign Missions. He was important in forming an organization called the Presbyterian Constitutional Covenant Union which had a lot of laymen in it which was an organization to try to preserve the church's